GPB—1,000 20 12 15

GENERAL AND REVENUE SECRETARIAT.

1898-99
191 .
(Miscl)

File No. 110

Serial Nos.

Papers Filed.

*Month*_____

SUBJECT.

Directing that no Alwar idol should be paraded in a car with the Vishnu deity

PREVIOUS REFERENCES.	LATER REFERENCES.

MYSORE DEWAN'S OFFICE.

MUZRAI BRANCH.

OFFICE NOTE

SUBJECT

Hassan Deputy Comr's
Letter reporting on the complaints
of the residents of Gorur in
connection with the car festival
at Gorur, Hassan Taluk.

LAST REFERENCE

Letter No. 437 dated 30th January 1899
from the Dy Commissioner
Hassan District.

(a) no 1120 dated
21st February 1899

On the 25th February 1899
a petition (a) was received in this
Office from one Narayana Bhatta
of Gorur, complaining that
the Alwar idol was seated on
the car along with the image
of Sree Yoga Narasimhaswami
and taken in procession during
the car festival which came off on the 16th
February
1899.

This petition was forwarded to the Dy Commr for enquiry and early disposal.

2. Again in January 1907 a telegram was received purporting to be from the residents of Gorur, complaining of a certain order alleged to have been issued by the Dy Commr in connection with the Car-festival at Gorur. This was also forwarded to the Dy Commr for favour of a brief report on the subject.

3 It is in reply to the above that the Dy Commr has now submitted the letter under reference. He reports that the Samastha

A

Community at Ayanur petitioned to him that the Sreevyshnavas of that place were in the habit of seating the idol of Alwar on the Car of the Ayanur Narasimhaswami for the last 2 or 3 years contrary to mamool, that enquiry was thereupon set on foot, and that the mamool was not established to support the action of the Sreevyshnavas, and that therefore he issued an order directing the Amildar not to allow the seating of the Alwar on the Car at the Car-festival, which comes off on the 2nd of that month (January 191

(b) No 118 dated 20th December 1900

B

pending further enquiry in

the matter. The Dy Commr also states that in this matter he was guided by the decision of this office, which was conveyed in the

4 The following is the

Mayavaram Secy's letter No C 84 dated 24th February 1890 prohibiting the drawing of the Alwar on the car of the Lakshmi Nara-simhaswami Temple at Holmaracipur.

summary of the Vor: records received from the Dy Commr:-

Some of the Sreevyshnavas of Kyoor have given a deposition before the Hobli Shirstadar and presented a petn to the Dy Commr, stating that it has been the manner to draw the idol of Sri Ramanuja-Char on the car -

ii The petitioner Jois Narayana Bhatta contends that there is no such manner.

iii Narasimhappa, Head Munshi from the Manjarabad Taluk (formerly Mayavaram Gumasta of Arakalgud Taluk)

has deposed before the Huzur Amildar of Hungund Taluk (formerly Mugad Taluk) Hobli

.x. Gurusha of Anakalgud Sakraya Hobli (Nara-nappa) was the Mirasdar Gurusha of Anakalgud Taluk from 1871 to 1877, that he was going to Gorur for the car festival for 10 or 12 years, and that no idol was seated on the Car except that of "Gowda"

Vide his deposition dated 4th September 1900

.x. The village Gorur belonged to Anakal-gud Taluk in about 1877.

iii Maddagiri Subbanna, Shikdar of Sudda Hobli has deposed before the Amildar of Hosaur Taluk, that he (Subbanna) was the Shikdar

Vide his deposition dated 10th Sept 1900

Shirdar of Kattaya Hobli

from 1893 to 1897, that he

was looking after the Muzrai

affairs of some temples, and

that he always saw the

idols of God, and Ammanavaru being seated

on the Car, but not the

Alwar idol. (ಆ ಕ್ಷ ಆ ಶ್ರೀ ಎ ಅ

ಸ್ವಾ ಯ ಆ ಲ್ಲಿ ಂ ಶ್ರೀ ಳ ಆ ಆ ಆ ಎ ಆ ಶ್ರೀ

ಳ ಜ ಆ ಾ ಂ ಯ ಯ ಡ್ಡ ಹ್ಮಿ ಎ ಹ್ಮಿ ಂ ಶ್ರೀ ಸ್ವಾ

ಲ್ಲಿ ಸ್ವಾ ಕ್ಷ ಂ ಸ್ಮಿ ಳ ಸ್ಮಿ ಆ ಕ್ಷ ಆ ಶ್ರೀ ಎ

ಎ ಎ ಶ್ರೀ ಂ ಜ ಸ್ವಾ ಸ್ವಾ ಯ ಡ್ಡ ಶ್ರೀ ಂ

ಳ ಂ ಳ ಶ್ರೀ ಂ ಎ ಎ- ಆ ಸ್ಮಿ ಎ ಂ ಆ ಎ ಸ್ವಾ ಂ).

iv Mr Krishnappa,

Amildar of Arakalgud

Taluk, in reply to the Hassan

Amildar's Yadi no 445

dated 20th May 1900; has

stated that he went

7 or 8 years ago

to

vide his Yadi no 34

dated 25th July

1900

to Ayanur twice ~~from~~ during the time of Utsavam, but that he does not remember the Alwar idol having seated on the car.

V The Amildar in his Report no 34 dated 10th November 1900, referred to the above depositions as well as to the Gadi of Amildar and applied for instructions in the matter. Mr. Krishnappa

Dy Commr thereupon issued ⊗ an order prohibiting the seating of the Alwar on the car that year i.e. 1900

⊗ no 118 dated 20th December 1900

B

The extract of the Kamarise order runs as follows: —

"As it is clear from

from the Magrai Secretary's

Letter no C 84 dated

24th February 1897, that

it has not been the practice

in any of the Vishnu temples

to seat the Alwar idol

on the Car, due attention

should be paid not

to allow the seating

of the Brass Alwar idol

on the Car during this

year's Ruthotsavam.

~~and the matter should~~

~~be fully considered for~~

~~further final orders~~

Detailed report

should also be submitted

on the points raised

above, for final orders."

The Magrai Secy's letter

Quoted above and

the papers connected here-

with are put up for orders.

From the Dy Comr's order

to the Amildar and his

letter to Govt, it is ob-

-served that the matter

is still under investign

Submitted for orders

Rs

27/5/01

Ask what is the result of the further investigation [illegible]

31/5/01

Note continued :-

5 On a further

investigation, the Dy Comr

Mr Dwarraj Urs, reported

that the dispute between

the petitioner Narasimha Bhatt

In his letter no

66 - - th

Jr

and the Tiruvaymozhi was the outcome of the ill-feeling that existed between them; and that from the records and the report of the Auditor (Mr. Krishnama Naidu) it was quite probable & perhaps true that the Alwar idol was being boarded in the car on the occasion of the car festival. The cause of the ill-feeling is reported to be the objection taken by the Sri Vaishnavas to Narasimha Bhattar offering to feed Nivedya prepared by himself. As a conciliatory measure, the Auditor recommends either that the feeding of the Alwar idol may be ordered to continue permitting at-

No 333 dated
15th May 1903

the

the same time or

offer nivedya proposed by him, or

both would be disallowed -

The Dy Comrs is of opinion that

the seating of the Nawab is

somewhat objectionable, but he

cannot agree to the middle course proposed

by the Architect.

6. The Dy Comrs of the respective

Districts having been requested

requested to report upon the points

obtaining in the temples at Melkote

Seringapatam and Kaveripatta

he states in reply that there is

no provision either to seat the Nawab

in the car during the car festival

week or to offer cocoanut food &c

prepared by others.

Submitted for orders

9/5/04

No 105 dated

26th April 1904.

D

Sub 2 to the decree.

The present dispute is no doubt the outcome of the ill-feeling existing between Ramabhatta and the Srivaishnavas of Gokarn. The encroachment regarding the seating of Sri Ramanujacharya Vidvabhatta on the car is conflicting. The virodha appears to have been settled on the car some years, such a perusal of the statements of the witnesses leaves a strong impression on the mind that there is no prescription on the side of the Srivaishnavas. Careful inquiry on instructed by Court in 1897 regarding the practice of this practice in Vishnu temples both in Mysore as well as outside and it was then ascertained that no such practice existed in any of the prominent Vishnu temples. I think the same rule may be applied to the Gokarn temple also and the seating of the Devadasis on the Car prohibited as was done at Hole Narsipur. Otherwise there will be constant bickerings on the part of the devotees of other sects. Similarly the presentation of cooked food except that prepared in the temple itself may also be prohibited

17642
10.11.04

Ex. 10. 5

18664

Recommended by the Superintendent to be granted no alwar dist should be provided w a car with the Vishnu deity - This should be prohibited no wiwes to be permitted

14.V.04

Rec'd
15.
16/5/04 RM

Draft Submitted

P

I. No. 988. Enc 2

MYSORE DEWAN'S OFFICE,

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

The accompanying Petition No. 1437

dated _____ received at the

Dewan's Office from One Narasimha Sastry & Certain others of Hole Narsipur, Complaining that, on the occasion of the Car-festival of the Sri Lakshmi Narasimhaswami Temple at Hole Narsipur, on the 29th Feb 1896 Certain Sri Vaishnava Brahmans, ~~had~~, in violating of Maniyam ~~against Dharmam~~, ~~taken their~~ took out their idol of their Guru in procession on the same Car, ~~Contrary to Dharmam~~,

is forwarded, ~~together with its enclosures~~, to the Dy Comr. Hassan Dt, for early enquiry & report if any thing of the kind alleged by the petnrs & contrary to the Dharmam transpired on the occasion

By order,

~~Chief~~ Secretary.

BANGALORE,

The 7 - 3 - 1896 Mar

M.G.C.P.B.—20-6-94—1,000.

From the same No 1094 & 13-6-96

Register No.
1437

Gen. 31]

1896 898

From The Deputy Commissioner,
Hassan District.

To The Secretary to the Govern-
-ment of Mysore
Sanitary Department.

Dated
Despatched 13th June 1896
Received 16/6

General No. 1094
No. Secy 6

Enclosure No. Various papers &c.

References.
6/6/96

In the Rev. & Agri. Dept.
Secretariat
13
7-7-96

With reference to Sanitary Secretary's official memorandum No. 988 dated 7th March 1896, on the petition of Narasimha Shastry and others of Holenarasipur, regarding the seating of the image of Sri Ramanujacharya along with the Deity in the car during the car festival, has the honor to submit the report of the District Sanitary Officer for orders. The undersigned also heard from local enquiry that it was manool to take the image in

The Sanitary Commissioner

the Case.

Chairman

Commissioner

Commissioner

No. C. 84 R
En 2 & VP

Mysore Secretary's Office.

Dated Camp Mysore 24th February 1897

From,

The Mysore Secretary to the
Government of Mysore

To,

The Deputy Commissioner
Hassan District.

Sir,

Adverting to your Docket No 1094 dated 13th June 1896 reporting on the petition of Narasimha Sastri and others of Holé-Narsipur complaining ~~about the beating and taking in procession of~~ that the idol of Ramanuja Charyar was seated on the car along with the image of Sree Lakshmi Narasimha Swami and taken in procession during the car festival in March 1896, I am to state that after careful enquiries instituted by Government, it has been ascertained that

that the action complained of is not supported by practice obtaining in any of the other prominent Vishnu Temples both in this Province and in Southern India, including those at Sreerangam, Trivellore, Conjeevaram, Triplicane, and Trivandipuram. The opinions on the subject recorded in writing by the Sree Vishnava and the Smartha Agamikas employed in the Mussai Department, and by one Eyunni Raghavachar, a learned Sri Vaishnava ~~renowned~~ Pandit, now employed in the Bangalore Sanskrit College are herewith forwarded in originals for your reference and information.

2. In these circumstances, I am to request that you will be so good as to issue instructions to the Amildar of Holé-Narsipur not

to

to permit the seating of Ramanuja Charyar's idol on the car of the Sree Lakshmi Narasimhaswamy in future.

3. The records received with your letter under reply are herewith returned

I have the honor to be,
Sir,
Your most obedient Servant

Mysore Secretary

No 1005 Enq

MYSORE DEWAN'S OFFICE,

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No.

The accompanying Petition No. 1109 dated 15th Feby, 99 received at the Dewan's Office from the Dharmadars of the Muzrai Institutions at Yagna in Hassan Taluk, Complaining against the Taluk Head Gumasta who has been deputed to Conduct the Rathotsavam this year, is forwarded, ~~together with its enclosures~~, to the Dy Commr Hassan District for Enquiry & Disposal

By Order,

BANGALORE,
24/2/99 183

Dft [illegible]
Muzrai Secretary

No 1069 En 2

MYSORE DEWAN'S OFFICE,

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No. 1150

The accompanying Petition No. 1120 dated 21st July '99 received at the Dewan's Office from one Narasimha Bhatta of Ijoor complaining that Alwar idol was seated in the car during the car festival contrary to ancient custom

is forwarded, together with its one enclosure, to the Dy Comm Hassan District- in continuation of his office memo no 1005 dated 24th July '99

By Order,

BANGALORE, 17/3/99 188

Muzrai Secretary

No 618 Enq

MYSORE DEWAN'S OFFICE,

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No.

The accompanying Petition No. 674
dated 31st Oct 1899 received at the
Dewan's Office from one Narana
Bhatta of Gorur
complaining that
Alwar idol was
seated in the car
during the car. festival

is forwarded, together with its
enclosures, to the

Contrary to mamool,
is forwarded to the
Dy Comr Hassan Dist in
continuation of the
marginally noted
memoranda from
this Office.

The Dy Comr is requested
to dispose of the Petn
early

By Order,

Dfh AS
Muzrai Secretary

BANGALORE,
15.12.1899.

Memo Nos
1005 dt 24th Feb 1899.
1069 dt 17th Mar 1899.

Class. XO | INDIAN TELEGRAPH | Monthly Abstract No. 167

To

From

tion Hassa.

Hour. Minute. OFFICIAL INSTRUCTION.

From (Person)

[illegible]

[illegible]

[illegible]

Mysore Secretary's Office,

Dated Bangalore, 24th January 1901.

Mz 4 Encl.
Mysr. F. 53-95

Official memorandum

The accompanying telegram dated 23rd Instant, purporting to be from the residents of Gorur, complaining of a certain order alleged to have been issued by the Deputy Commissioner in connection with the car festival at Gorur, is forwarded to the Deputy Commissioner, Hassan District, for favor of ~~an early brief~~ a full report on the subject. ~~It is however believed that no orders contrary to Mamool have been given in the matter.~~

By order

[signature]

Mysore Secretary.

~~189~~ 1900-1901.

FROM
The Deputy Commissioner
Kadur District

To
The Secretary, to the
Government of Mysore,
Dated 30 Mus. Department.
Despatched 30 January 1901.
Received
General No. 2437 Telegram
No. S. dated.
Enclosure No. VP file

In reply to No. 814 dy 24 January 01

Subject

Submitting report on the complaints of Residents of Sorab in the matter of a certain prohibitive order of the Deputy Commr

OFFICE OF THE
MUZRAI
BRANCH
DEWAN OF MYSORE

Vide no 1268 dy 3.6.01

No: 437

Deputy Commissioner's Office
Hassan District
Hassan Dated 30th January 19

From,

The Deputy Commissioner
Hassan District

To,

The Secretary to the
Government of Mysore
Municipal Department.

Sir, With reference to official memorandum No. 814 dated 24th instant forwarding a telegram purporting to be from the residents of Gorur in the matter of a certain prohibitive order of mine and calling for a brief report thereon, I have the honor to state that the Smartha community at Gorur petitioned to me and to your office that the Srivishnavas

of

of that place are in the habit of seating the idol of Alwar on the car of the Sri Yoga Narasimhaswami for the last 2 or 3 years contrary to Inamdar and to the insult and annoyance of the Smarthas.

2 ——— The petitions sent to your office were referred to me for early disposal Enquiry was set on foot and so far the evidence collected goes to prove as that the Inamdar was not established to support the action of the Srivaishnavas guided by your decision conveyed in your office No. 184 dated 24th February 1897 prohibiting the seating of the Alwar on the car of the Lakshmi Narsimhaswamy at Hole Narsipur, I issued the order under date 20th December 1900 directing the Amildar not to allow the seating of the Alwar on

the

the car at the car festival which came off yesterday, pending further enquiry in the matter.

3——— It is against this order of mine that the Sreevishnavas of Gorur have appealed to you by wire.

4——— The Vernacular correspondence ending with orders Numbers 118 dated 20th December 1900 and 123 dated 22nd January 901 to the Hassan Taluk Amildar with his note thereon on the subject is herewith forwarded for reference and Kind is return.

I have the honor to be,
Sir,
Your most obedient Servant

Deputy Commissioner
Hassan District

ಸಂ — ೦೦೦ ಸಂಖ್ಯೆಯ ಕಡತ ಸಂಖ್ಯೆಯ ಮೇಲೆ ಸಂಖ್ಯೆಯ ಸಂಖ್ಯೆಯ ಸಂಖ್ಯೆಯ

[illegible]

MUZRAI

189

From

The Dy Secretary to
Govt

To

The Dy Commr
Hassan District

Dated 3rd

Despatched 3rd June 1907

Received

General No. 1268

Muzrai F. No. 453-95

Enclosure No. 1 file.

His letter no 437 dated 30th January 1907, reporting on the complaints of the residents of Gorur, Hassan Taluk, regarding the Alwar idol being taken on the car during the car-festival.

From the records it is observed that the matter

still under investigation

The Dy Comrs is therefore requested to complete the enquiry and report the result at an early date.

The enclosures are returned for reference and re-submission.

B

3/6/01

Dy Secretary

Attn

ks

1903-04

From D. Devaraj Urs Esq
Deputy Commissioner
Hassan District.

To L. Anantasamidow Esq B. A.
Deputy Secretary to the
Government of Mysore,
Muzrai Department.

Dated 28th
Despatched 30th } July 1903.
Received

General No. 66
No. Secy

Enclosure No. Nil

3/8/03

In reply to No: 1268 dated 7 June 01

Subject.

Submitting detailed report together with record of enquiry, in connection with the Alwar Idol being stolen on the car during the Car festival at Gorur Hassan Taluk &c

No 66
Secy

Deputy Commissioners Office,
Hassan District.

Dated, Hassan, 28th July 1906

From,

D. Devaraj Urs Esqre.,
Deputy Commissioner.
Hassan District.

To,

L. Ananta Rau Row Esq B.A.
Deputy Secretary to the
Government of Mysore.
(Mujarai Department)

Sir,

With reference to your Docket No. 1268 Dated 8th June 1901, returning the records in connection with the Alwar Idol brought ashore on the Car during the Car festival at Sonir, Hassan Taluk for a complete enquiry and report, I have the honor to state as follows:—

On 21st February 1899
one

one Narain Bhatta of Gorur
petitioned to this office as well
to the Secretary to the Government
of Mysore, Nuzzair Department
Complaining that at the annual
Car festival of Sree Yoga Nara-
simha swami at Gorur, celebrated
on 16th February 1899, he observed
the idol of Alwar being seated
in the Car for the first time
against the prevailing Usage,
that he objected to it on the
ground that he, a Sanketha,
is thereby shut off from offering
any Vendeya to the God —
Narasimha swami and that
Sree Vishnava Brahmins did
not allow him to offer it in
the way he wished to do. He

Whereupon the Amildar of the Hassan Taluk was directed to enquire fully into the matter and report. The Amildar held enquiry and submitted his report on 10th November 1900, wherein he has stated to have taken the evidence of three Government Officials, named by the Complainants who were said to have witnessed the Car festival on previous occasions and their statements so to show that they are not aware of having seen the Alwar idol having been seated on the Car on the occasions they were present. The Amildar was

-ceived. to think that it was against Manual and solicited orders in the matter as the enquiry was only one sided the Auditor was directed to make a full re-port, but as the car festival for 1901 was then fast ap-proaching, he was further directed that the Alwar idol need not be seated in the car in that year, pending final orders in the matter. On re-ceipt of the above order, the Sreevishnavas a Brahmins of Gooty sent up to the Mugrai Secretary an appeal by

Telegraphic

telegraphic communication,
on which a brief report on
the subject was called for.
Accordingly, my a distention
report No: 437 Dated 30th January
1901 Together with the Vernacular
Papers was submitted. When
the record with the Docket
under ref, were received
back for completing the enquiry,
the same was sent to the Auditor
for report as had already been
directed. The Auditor then
held a formal enquiry into
the matter, summoned witness
on both the sides and also
heard the pleaders representing
the respective parties. 57.

Enclosed.

witnesses have been examined in all, 13 of them were on the Complainant Narain Bhatta's side and 41 were Sreevishnavas. Brauhmins' side. From a statement which the Amildar has submitted to shew the several Castes of the witnesses, it will appear that on the Complainants side, two witnesses are non Brauhmins and the rest 11 Smarthas, while on the other side 13 are non Brauhmins and the rest 28 are Sree-vishnavas. The Amildar reports to say that the two non Brauhmin witnesses on the Complainants side [illegible]

hostile to the interests of the Sreevishnavas as there appears to exist some ill will (rgid) between them. 7 witnesses for the Complainants say that they are not aware of having seen the Alwar idol in the car on the occasions they were present at the festivals. As regards the evidence of the Complainant himself, it appears to have been the result of misunderstanding between him and the Sreevishnavas of Sorur on account of the disgrace to which Narasinga Bhatta was subjected, by the disobedience of offering him the Brahmaspatti Jacknoola

[illegible]

which he and his ancestors are
said to have been receiving
from a long time. The witnesses
on the side of the Sreevishnavas
state that they have seen the
Alwar idol seated in the car
on all occasions of the festival.
The non Brahmin witnesses
are the servants of the Temple
and some of the Sreevishnava
Brahmins are respectable men.
The Subdar thinks that the
origin of the dispute lies in the
misunderstanding which had
long arisen between the Complain-
-ant Narain Bhatta, and
the Sreevishnavas as the
latter had refused to give

Brahmans

Brahaspati Tamboola to Nara-
-in Bhatta as they were used
to do to his ancestors and to
him for some time.

2 — As regards the offering
of Naivédya, it appears from
the petition of Narain Bhatta,
himself presented to this office
on 21st February 1899 that it
was he, who first took objection
to the offering as the Alwar
idol was found seated in the
Car. In the same petition he
further states that the Sree
Vishnavas did not permit
him to offer it as he wished
to do. Thus the origin of the
dispute as regards this point

is

is attributable to Narain Bhatta himself. It may however be true that subsequently the Sreevishnavas may have raised the objection of offering Nivédya only when it is prepared by the Paricharaka of the Temple. It will appear from the Amildar's report that Narain Bhatta was performing the Vasanthōthsava on a small scale to begin with and that it gradually became so much developed in importance as to have created prejudice in the minds of the Sreevishnava Brahmins subsequent to the objection of Narain Bhatta refusing the

seating of the Alwar idol in the car.

3 — The ill-will subsisting between Narain Bhatta representing Tiruvattur Brahmins and the Sreevishnava Brahmins does not appear to have arisen from the date of the car festival in 1899 as alleged by Narain Bhatta; for, on 15th February 1899, there is a petition to the Mugroi Secretary setting forth certain Complaints against the Sreevishnava Brahmins. Thus the dispute comes to be one of fraction - From the records and the report of the Amildar it is quite probable and perhaps true that the Alwar idol is being denied

ou

in the car on the occasion of the annual car festival as the evidence on the part of the Sreevishnavas appears to be more reconcilable and trustworthy.

4—— The Amildar finally recommends that the seating of the Alwar idol may be ordered to continue at the same time permitting Narain-Bhatta to offer Neivedya prepared by himself, or that both may be disallowed. The recommendation of the Amildar is conciliatory and is therefore commendable

5—— Date of office that

the seating of the Alwar idol is somewhat objectionable, but as the evidence taken in the case is more favorable to the Sreevishnava's and as the Amildar proposes a middle course, I recommend that the Sreevishnava Brahmins may be allowed to have the Alwar idol seated on the Car and the Emarthas to offer Navedya prepared by them. -selves. This will put an end to the fracas now existing in the village.

6 — Vernacular papers relating with the case Amildar's report — Rs 333

Dated

Dated 15th May 1903, are here with submitted for reference and obliging reference.-

I have the honor to be
Sir,
Your most obedient servant

O Sevan

Deputy Commissioner
Harbour Trustees.

443
8-7-03

8/7/03

నం. 707. తి 11. 5. 03.

Mun: F. 53-95 చూంశిక్తింది

సూనినన శిల్లుం శిరు, గీలంయంలుగ్రు
ఎదల్లు శ్రీమంతనిలాగ మిల్లక్తే.
ద యమిల్లాగానరసిండ్లస్థాయి నీల్లే
నిద్దిన ~~చలిదీ~~

ఓ యిం చీల్లవరిగిశ్రీశివంచిప్రుంన
త్రిందుకెళ్లి రద్దుంల్లక్రువద్దుల్లు లాక్కాలనీ
విగ్రహవేన్నరన్నదుమీలీమ్మింతిశి వ్వుక్రై
వమంత్రితన్నిదన్నిశి లాంగాంలుతన్నింద
నక్రమ్మశంచన్నిగ్గు వేంకగిద్దిక్రతిబ్రాం
రల్లా:-

రద్దుంల్లక్రువశిలుదల్లు, గిద్దికెబ్రాం
ధ్రీరు. కెళ్లమనీయుంచ తినాంధ్రిగళ్ల
న్నిశ్రీ యంతి తెందు నీల్లవరిగి నిళ్లీసన

2 ది దేశీయ వ్యక్తి వ్యవహారాలందుకొరు
లగ కళ్ళు - ఇన్వెస్ట్ సిగళ్ళు కొన్ని తెల్ల వాళ్ళు
నేగళించిన శోక్తి కాంప్రక్షిగళన్ని కొందు
నడ్డ వరిశీని కేల్లసగళం రిగళు వరిద్దు
తి వ్యవహారిసిల్ల?

యుం విశ్వాసుల్ల - ~~క్రైస్తవరిగళు~~
ఎబ్బంతరిందగళ్ళ వరిద్దు తిమ్మక్కు కొండ్రే
తిశ్వాసుం తియల్లయుయవ నంగతి
గళన్ను కొంతిళు కొంతే ~~తిశ్వాసుల్లవెన్ను~~
~~యుంతే~~ నిల్ల కొంగి యుంతుం తెళిసిరుయ
న్న మ్మిగళుం తుల్ల తిళ్ళ కేలవరు తళిసి
కొళ్ళుతిసిలు అవ్వే

By order
9/9/03
Dy Secretary to Govt
Home Dept

8/9/03

Code Class. }

INDIAN TELEGRAPHS.

02577

Monthly Number. }

To (Office)	From (Office)
bangalore	a.v.i.i.

Words.	Day.	Hour.	Minute.	Official Instructions.
				s.c. inf.

To (Person) Hrelman

From (Person) central

b b relman

of myscre 06503 Mangal 21 Rec 5PM by 23/11/07

ment judicial calling attention

on our Adm.

visit in Kozhikode

made enquiries submitted

vide yours dated 1.12.07 in

regard to appointment of

Recd. from

At Hrs Mts by

Sent to LN

At Hrs. Mts by BANGALORE 21 1 1207

Telegraph Master.

F.C.I.

G G P—No 170 T—3 13 1903—4000000

The Dy Comm^r of the Mysore
District was written to on the
- (vide this office
Rubkari No. 707 dated 11th
September 1903). His reply
has not yet been received -
The file put up -

Ks
23/1/04

Reply Telegram (ordinary)

To
Hassan
Krishnangari
Gowri village.

From
Bangalore
Murgai
Deputy Secretary.

1 2
Your telegram # Gowra
3 4 5 6
Seating Ramanujachars idol on
7 8 9
car under consideration.

Send telegram as above with the face you have put up for Head Assn for — a reminder to Dy Secy of 2nd ult the Rubkari sent in reply last Ll 25/1/04

Telegram sent 25/1/04 Dy Secretary

Read from D.C.O.

Please put up replies at once

23/1/04 Submitted

The

1901

1903. 1904

From K. Venkatarama Iyer
Dy Collector in charge
Mayuram District

To The Secretary to Govt
Revenue Dept
Madras

Dated 18th February 1904

Despatched

Received

General No. 210
No.

Enclosure No.

Stating that the report on the
petition of Alwar Adol on the
case will be transmitted on
receipt of the same from the Sub
Magistrate of Mayuram -

Read
23/2/04
Ds
Submit
Further report may
be awaited
Ds
25/2/04

Fit 4/6
4/3/04

Deputy Commissioner's office
Mysore District.
Muzrai Department.
Dated Mysore 11 February 1904

To

L. Anantasivani Rao Esq^r, B.A
Deputy Secretary to the Government
of Mysore in the Muzrai Department

Sir,

With reference to your No. 707 dated 5-3-95
11th September 1903 enquiring whether the Alwar
idol may be seated on the car during the
car festival of certain Muzrai Institutions in the
Seeranganpatam Taluk, I have the honor to
state that the report called for from the French
Rocks Sub Division officer has not as yet been
received. A reminder has also been issued
to him. On receipt of his reply a detailed
report will be transmitted.

I have the honor to be
Sir,
Your most obedient servant

Deputy Commissioner
of the Mysore District

1903-04

FROM
M. Kantaraj Urs Esq: B.A
Offg. Deputy Commissioner
Mysore District

To
M. Shama Rao Esq: M.A
Offg. Secretary to the Govt. of Mys
in the Muzrai Department

Dated 27th April 1904

Despatched

Received

General No. Rubakari. No. 105
No.

Enclosure No. 1 file

Forwarding a correspondence relating to Sriyogavara-Simhaswami Temple Gowr village Hassan Taluk.

Replies
to

Read
29-4-04

Rh

2673
No. 105

ಶ್ರೀ ಗಣಪತಿ ಶರಣ.

ಮೇಲಾನು ನಾಂಯಿಂಯಿಂಯಿ

no. 3719-27 of 24/5/04.

Mysore

Read the following —

(i) Petn no 1120 of 21st Feb: 1899 from one Narana Bhatta of Gorur, Hassan Taluk complaining that Alwar idol was assaulted on the car during the car festival of Sri Yoga Nara-simhaswami, contrary to Manual.

(ii) Telegram of 23rd January 1901 purporting to be from certain residents of Gorur complaining of a certain prohibitive order of the Dy Comm.r in the matter

of the seating of the
Alwar idol on the car

iii) The following letter
No 66 dy 28th July 1903
from the Dy Commr, Hassan
district reporting on
the above:—
"In Extenso"

And iv)
Correspondence ending
with Rubkari No 105 dy
27th April 1904, from the
Dy Commr, Mysore Dt
reporting upon the practice
obtaining in the prominent
Vishnu temples in the District

in regard to the seating of the Alwar idol on the car

Order thereon :—

From the correspondence read above, the Govt observe that the present dispute appears to be ~~is no doubt~~ the outcome of ill-feelings existing between Navana Bhatta ~~(a Smartha)~~ and some of the Sri Vaishnava Brahmins of Gorur. The evidence regarding the seating of Sri Ramanujachar Viyaha on the car during

the Car festival of the
Sri Yoga Narasimhaswami
at the place, is conflicting.
The Vigraha appears to
have been seated on the
Car in some years, but a
perusal of the statements
of the witnesses leaves a
strong impression that there
is no prescription on the
side of the Sri Vaishnavas.

2 In the year 1897
when there was a similar
complaint in the matter
of seating the Vigraha
of Sri Ramanujachar on the
car

car along with Sri Lakshmi Narasimhaswami during the car festival, at Holé Narasipur
/Careful enquiry was instituted by Govt. regarding the existence of such a practice in Vishnu temples both in Mysore and in Southern India, and it was then ascertained that no such practice existed in any of the prominent Vishnu temples.

3. Under these circumstances the Govt. observe that the order passed by the Dy Commr

a quite reasonable

is already made to no Alwar

idol should be paraded

in a car with the Victim

city. ~~This should be~~

~~prohibited~~ ~~and no innovation permitted~~

// Similarly,

the presentation of cooked

food except that prepared

in the temple itself should

also be prohibited. ~~and~~

~~no innovation permitted~~

Print-x issue

Jrs

~~subd~~

~~Draw this order to point too~~

Dewan's (Dept)

Jrs 23/5

H.S. Mus. Secy

Dy Comm. Hassan Dt

re-ft. Item: Record.

Dy Comm., Mysore Dt

re-ft. Record.

Dy Comrs of other districts ~~for guidance~~ x

Palace Contr., Mysore for info ~~& guidance~~

Encls 4 pamphlets

READ THE FOLLOWING—

(i) Petition No. 1120, dated 21st February 1899, from one Naranabhatta of Gorur, Hassan Taluk, complaining that Alwar idol was seated on the car during the car festival of Sri Yoga Narasimhaswami, contrary to mamul.

(ii) Telegram dated 23rd January 1901, purporting to be from certain residents of Gorur, complaining of a certain prohibitive order of the Deputy Commissioner in the matter of the seating of the Alwar idol on the car.

(iii) The following letter No. 66, dated 28th July 1903, from the Deputy Commissioner, Hassan District, reporting on the above:—

With reference to your docket No. 1268, dated 3-7th June 1901, returning the records in connection with the Alwar idol being seated on the car during the car festival at Gorur, Hassan Taluk, for a complete enquiry and report, I have the honor to state as follows:—

1. On 21st February 1899 one Narasimhabhatta of Gorur petitioned to this office as well as to the Secretary to the Government of Mysore, Muzrai Department, complaining that at the annual, car festival of Sri Yoga Narasimhaswami at Gorur, celebrated on 16th February 1899, he observed the idol of Alwar being seated in the car for the first time against the prevailing mamul, that he objected to it on the ground that he, a Smartha is thereby shut off from offering any Neivedya to the God Narasimhaswami and that Sri Vaishnava Brahmins did not allow him to offer it in the way he wished to do. Whereupon, the Amildar of the Hassan Taluk was directed to enquire fully into the matter and report. The Amildar held enquiry and submitted his report on 10th November 1900, wherein he has stated to have taken the evidence of three Government officials named by the complainant, who were said to have witnessed the car festival on previous occasions and their statements go to shew that they are not aware of having seen the Alwar idol having been seated on the car on the occasions they were present. The Amildar was inclined to think that it was against mamul and solicited orders in the matter. As the enquiry was only one-sided, the Amildar was directed to make a full report, but as the car festival for 1901 was then fast approaching, he was further directed that the Alwar idol need not be seated in the car in the year, pending final orders in the matter. On receipt of the above order, the Sri Vaishnava Brahmins of Gorur sent up to the Muzrai Secretary an appeal by telegraphic communication, on which a brief report on the subject was called for. Accordingly, my *ad interim* report No. 437, dated 30th January 1901, together with the vernacular papers was submitted. When the records with the docket under reply were received back for completing the enquiry, the same was sent to the Amildar for report as had already been directed. The Amildar then held a formal enquiry into the matter, summoned witnesses on both the sides and also heard the pleaders representing the respective parties. 54 witnesses have been examined in all, 13 of them were on the complainant Narasimhabhatta's side and 41 were Sri Vaishnava Brahmins' side. From a statement which the Amildar has submitted to show the several castes of witnesses, it will appear that on the complainant's side, two witnesses are non-Brahmins and the rest 11 Smarthas, while on the other side 13 are non-Brahmins and the rest 28 are Sri Vaishnavas. The Amildar reports to say that the two non-Brahmin witnesses on the complainants' side are hostile to the interests of the Sri Vaishnavas as there appears to exist some illwill (zid) between them. 7 witnesses for the complainant say that they are not aware of having seen the Alwar idol in the car on the occasions they were present at the festival. As regards the evidence of the complainant himself, it appears to have been the result of misunderstanding between him and the Sri Vaishnavas of Gorur on account of the disgrace to which Naranabhatta was subjected, by the discontinuance of offering him the Brahaspati Tambula which he and his ancestors are said to have been receiving from a long time. The witnesses on the side of the Sri Vaishnavas state that they have seen the Alwar idol seated in the car on all occasions of the festival. The non-Brahmin witnesses are the servants of the temple and some of the Sri Vaishnava Brahmins are respectable men. The Amildar thinks that the origin of the dispute lies in the misunderstanding which had long arisen between the complainant Narainbhatta, and the Sri Vaishnavas as the latter had refused to give Brahaspati Tambula to Narainbhatta as they were used to do to his ancestors and to him for some time.

2. As regards the offering of Nevaidya, it appears from the petition of Narainbhatta himself presented to this office on 21st February 1899 that it was he, who first took objection to the offering as the Alwar idol was found seated in the car. In the same petition he further states that the Sri Vaishnavas did not permit him to offer it as he wished to do. Thus the origin of the dispute as regards this point is attributable to Narainabhatta himself. It may however be true that subsequently the Sri Vaishnavas may have raised the objection of offering Naivedya only when it is prepared by the Paricharaka of the temple. It will appear from the Amildar's report that Narainbhatta was performing the Vasanthotsava on a small scale to begin with and that it gradually became so much developed in importance as to have created prejudice in the minds of the Sri Vaishnava Brahmins subsequent to the objection of Narainbhatta regarding the seating of the Alwar idol in the car.

Muzrai, dated 27th May 1904.

3. The illwill subsisting between Narainbhatta representing Smartha Brahmins and the Sri Vaishnava Brahmins does not appear to have arisen from the date of the car festival in 1899 as alleged by Narainbhatta, for, on 15th February 1899, there is a petition to the Muzrai Secretary setting forth certain complaints against the Sri Vaishnava Brahmins. Thus, the dispute comes to be one of faction. From the records and the report of the Amildar it is quite probable and perhaps true that the Alwar idol is being seated in the car on the occasion of the annual car festival as the evidence on the part of the Sri Vaishnavas appears to be more reconcilable and trustworthy.

4. The Amildar finally recommends that the seating of the Alwar idol may be ordered to continue at the same time permitting Narainbhatta to offer Neivedya prepared by himself, or that both may be disallowed. The recommendation of the Amildar is conciliatory and is therefore commendable.

5. I am of opinion that the seating of the Alwar idol is somewhat objectionable, but as the evidence taken in the case is more favorable to the Sri Vaishnavas and as the Amildar proposes a middle course, I recommend that the Sri Vaishnava Brahmins may be allowed to have the Alwar idol seated on the car and the Smarthas to offer Neivedya prepared by themselves. This will put an end to the faction now existing in the village.

6. Vernacular papers ending with Hassan Amildar's report No. 333, dated 15th May 1903, are herewith submitted for reference and obliging return.

And (iv) Correspondence ending with Rubkari No. 105, dated 27th April 1904, from the Deputy Commissioner, Mysore District, reporting upon the practice obtaining in the prominent Vishnu temples in the District in regard to the seating of the Alwar idol on the car.

No. 3719-27, DATED BANGALORE, 27TH MAY 1904.

ORDER THEREON.—From the correspondence read above, the Government observe that the present dispute appears to be the outcome of ill-feeling existing between Narainbhatta and some of the Sri Vaishnava Brahmins of Gorur. The evidence regarding the seating of Sri Ramanujachar Vigraha on the car during the car festival of the Sri Yoga Narasimhaswami at the place, is conflicting. The Vigraha appears to have been seated on the car in some years, but a perusal of the statements of the witnesses leaves a strong impression that there is no prescription on the side of the Sri Vaishnavas.

2. In the year 1897 when there was a similar complaint in the matter of seating the Vigraha of Sri Ramanujachar on the car along with Sri Lakshminarasimhaswami during the car festival, at Hole-Narsipur, careful enquiry was instituted by Government regarding the existence of such a practice in Vishnu temples both in Mysore and in Southern India, and it was then ascertained that no such practice existed in any of the prominent Vishnu temples.

3. Under the circumstances, the Government observe that the order passed by the Deputy Commissioner is quite reasonable. As already ruled no Alwar idol should be paraded in a car with the Vishnu Deity.

4. Similarly the presentation of cooked food except that prepared in the temple itself should also be prohibited.

"DH"

Offg. Secy., Muz. Dept.

To—The Deputy Commissioner, Hassan District, returning vernacular records.
The Deputy Commissioner, Mysore District, returning records.
The Deputy Commissioners of other Districts.
[illegible] for information.

Lst.—C.R.

1903-04

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 27th May 1904

No. 3719-27

Directing that no Alwar idol should be paraded in a car with the Vishnu Deity.

SBP—21-6-04—200

READ THE FOLLOWING—

(i) Petition No. 1120, dated 21st February 1899, from one Naranabhatta of Gorur, Hassan Taluk, complaining that Alwar idol was seated on the car during the car festival of Sri Yoga Narasimhaswami, contrary to mamul.

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Muzrai, dated 27th May 1904.

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3. Under the circumstances, the Government observe that the order passed by the Deputy Commissioner is quite reasonable. As already ruled no Alwar idol should be paraded in a car with the Vishnu Deity.

4. Similarly the presentation of cooked food except that prepared in the temple itself should also be prohibited.

M. SHAMA RAO,
Offg. Secy., Muz. Dept.

To—The Deputy Commissioner, Hassan District, returning vernacular records.
The Deputy Commissioner, Mysore District, returning records.
The Deputy Commissioners of other Districts.
The Palace Controller for information.

Ext.—C.R.

1903-04

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 27th May 1904

No. 3719-27

Directing that no Alwar idol should be paraded in a car with the Vishnu Deity.

SBP—21-6-04—200